

JANUARY.

THE

MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XX.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul."—Matt. XVI., 26.

CANTERBURY, N. H.

1890.

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The Manifesto.

VOL. XX.

JANUARY, 1890.

No. 1.

HISTORY OF THE CHURCH OF MT. LEBANON, N. Y.

No. 7.

THE first day of the New Year, 1842 was a continuation of the same wonderful display of divine manifestations of spirit power. The first day of January will be remembered by the visitation of Holy Mother Wisdom. A large number of messages were written, containing words of comfort and blessing to those who walked uprightly. It was during this season that public service was discontinued and a notification was placed on the door of the church. The Sabbath was kept more as a day of meditation and prayer, and this was better secured by dismissing that service which invited a large company of strangers to visit the Village for many hours during the day.

A remarkable visitation of the spirits occurred about this time, embracing persons from many nations. Much of the time during the service was occupied by these different classes, as the Instruments were singing some new and beautiful songs or engaged in exhortations. The general exer-

cises during the hours of worship were similar to those of former years.

1843. Many of the messages which had been written were now compiled and received the title of "Sacred Roll and Book." A corresponding work began at Watervliet, N. Y., and the work written at that place was entitled "Holy Wisdom's Book." The manuscript of the Sacred Roll having been prepared, it was printed at Canterbury, N. H., by the Believers in that Society, and in 1849 the book of Holy Wisdom was printed in the same place.

1844. The meetings during this year and also during 1845 were quite like those of an earlier date. The receiving of beautiful songs and the manifestation of divine gifts, were the ever present privileges. Testimonies of thankfulness, of simplicity and of love for the abundant gifts of the spirit broke forth from every heart.

The public Sabbath service which was closed in 1843 was again opened this year, and all who so wished were permitted to attend. The order of exercises was as in former years and the ministration of the gift of God was a living power which filled the assembly. Although the demonstra-

tion of the spirit, as exhibited in so many wonderful ways, gradually faded away, there was remaining in the hearts of the people, a treasure which the world could neither give nor take away. A work of such magnitude, filled as it was with wonderful and mysterious spirit manifestations could never have been anticipated by those who were chosen as actors, or even by those who were privileged to be the witnesses. It came in the quietness and in the obscurity of a dream, but it rapidly developed into a work of power and gave evidence that it was of God.

1850. Although the mysterious noises that were heard at Hydesville, N. Y., in 1848 in the Fox family had been attracting more or less attention, and the curious were investigating, it did not arrest our attention very much till the present year. Several members of our Society visited the family that was attracting so much attention, and were very much interested in what took place by "rappings and tippings." This strange work of the spirit was foretold through the mediums of our own order, especially the rapping manner of communication.

Although we do not consider these manifestations identical with those that have been seen in our own order, yet they have proved to be very interesting and given us an inspiring hope, that it was the opening of a way that might lead to an increasing, gospel light among those who were strangers to nearly every form of spirituality. Several of the mediums visited our Society and exhibited those singular manifestations, by rapping, by tip-

ping, or moving of tables, and by speaking while in a trance state. Some of these demonstrations were, certainly, very remarkable, and were well calculated to attract the attention of nearly all classes of persons.

SPIRITUAL GIFTS FROM 1851 to 1856 INCLUSIVE.

The form of the spiritual manifestations that took place within the boundary of our Society, during the above period, presented nothing remarkably new, as worthy of special notice. The hours for divine worship were attended with marked regularity, and were seasons of blessing to those who walked in the light. A living testimony was manifested against all evil, as in this came the prosperity of the Community. Some walked in tribulation, as they witnessed in some persons a departure from light, or an apostacy from the word of God. A more direct testimony was held before the world, to show them that the spirit of Christ is found in the path of righteousness and peace.

During those several years we were blessed with many refreshing gifts, with much consolation from soul to soul, and were still able to say that Zion yet rejoices in her God and gives glory to his name.

(TO BE CONTINUED.)

TOPOLOBAMPO BAY, SINALOA, MEX.,
SEPT. 15, 1889.

G. B. AVERY, MT. LEBANON, N. Y.
DEAR FRIEND:—I received the MANIFESTO for April, May, June and August with many thanks. I am very glad to hear from you at all times, but

cannot make arrangements to join you at present, as I had fondly hoped to do. My wife is not favorable to my doing so at present. She thinks that as we put all our possessions into the C. F. of S. we ought to remain here, so that if we succeed in realizing our former hopes, we may be as happy here as elsewhere, especially as the climate is very salubrious. And unless we do succeed we shall have no means to take us away.

I wish to keep up my correspondence with you. I am beginning to feel quite at home with the writers of the **MANIFESTO** and turn first to this Sister and then to that Brother as though we were old acquaintances. There is no doubt a fellow-feeling between us of true Christian sympathy, although I may be regarded by your people as living upon the lower floor, as Brother Eads would say until I renounce my former faith and mode of life, and adopt the Shaker plan.

In my case there were two in the compact, and each pledged our troth; it is only fair my wife should have her choice, being regarded as the weaker because three years the older. And there would be no virtue in the act of surrender on our part, as we could lay no claim to the "Virgin life," or the upper floor, by our giving the remnant of our worthless lives, after sowing to the flesh and then to go cringing before God and ask him to accept the dregs of our inability to sow to the flesh any longer. It seems too much to expect, our being enrolled among the one hundred and forty-four thousand virgins; after a life of sensual gratification. Where does the self-denial come in, looking at it from your stand-point,

Bro. Avery? Please accept my best wishes for your prosperity, both in numbers and virtue. May all be happy in your temporal and spiritual relationships, and may peace attend your efforts to honor our common Lord shall be my earnest prayer. I will put your **MANIFESTO** in our reading room and so spread the light. Write me at your leisure. I am yours, fraternally.

THOMAS YOUNG.

SEVEN TRAVALS OF THE SHAKER CHURCH.

DANIEL OFFORD.

"I love the faith of the Gospel,
The gift of free salvation;
It will redeem the fallen race
From sin and condemnation.
Then hold ye fast the living faith,
'Tis not of man's invention:
It is from God, who reigns above,
And claims our whole attention."

Jesus and Mother Ann Lee were the most perfect examples of the Christian faith, and the most perfect witnesses of what the spirit of Christ could and would do with fallen humanity. The system of government in operation when they were on the earth, was very far behind what it is in our time; and as the governments of earth progress, it opens the way, through the gift of divine revelation, for the Christian system to be perfected. But the spiritual lives of Jesus and Mother will never be excelled.

There seems to be, in the minds of some, at least, great objections against referring to or speaking of land reform, dietetics, hygiene, or any other reform, as though these things had nothing to do with Christianity in its

highest manifestation. And objections to any physical demonstration, operating through the human body, like shaking or dancing, or any violence of spirit in our meetings, because it is not the worship of God. Jesus and Mother have been the examples for souls to follow; and, thank God, we have living witnesses, in our own day and time, that are living out, through the gift of divine revelation, a far more perfect system of Christianity than it was possible for Jesus or Mother to live out; still we have not attained perfection. But our hopes are strong that, through an increased revelation, greater good will yet be obtained. Father James said, "The Gospel is perfect; as straight as straightness and as pure as the heavens." Father Joseph said the church would pass through seven travails or cycles. We are only in the first travail—if haply we are there; and if we are, we shall be found hating the flesh, vehemently. That was the testimony of our blessed Mother; and no soul can enter the second travail or cycle, till they have passed through the first. Every soul must be baptized with the testimony of Mother, to hate the flesh before they will find a successful travail into the second, third, or seventh cycle or travail.

I look upon Jesus and Mother as the greatest reformers that have ever blessed the earth; not reformers after the sense and spirit of the world, but according to the will of God. Why? Because, in their practical lives, there was more divinity; and under the inspiration of the Holy Spirit, they be-

gan by reforming themselves; in other words, they practiced what they preached. Jesus was a Shaker; a land reformer of the highest type; the greatest hygienist that has ever walked the earth; and he said his disciples would do greater works than he did, or could do, in land reform and hygiene. They would more fully crystallize or materialize the abstract truths which he uttered; bring them down to practical every-day life. Of what use is the revelation of truth, unless it enters the life of humanity? Jesus said that the foxes had holes, and the birds of the air had nests; (Where? Why, on the land;) but the Son of Man, under the unjust system where he was obliged to live, had no place to lay his head. No rights in the land, had he, that the government was bound to respect. What was his prophecy and promise to those who would follow him? That for all they "forsook of father, and mother, and sisters, and brothers, and houses, and lands, they should receive an hundred-fold of fathers, mothers, sisters, brothers, houses and lands." Was not that land reform? And is not the system under which people are living to-day well nigh as bad as it was when Jesus lived on the earth; and especially in those countries whose governments are called Christian. We, whose privilege it is to live under the infidel government of the United States, enjoy better things than they. But let this government get into the hands of the so-called Christians, and the liberties we now enjoy will soon disappear, and everybody will be compelled into the narrow limits of their creed, and

circumscribed by their very unchristian practices. In these so-called Christian countries, nine-tenths of all the people (just as much the children of God as the other one-tenth) occupy the same position as regards the land as did our Savior. They have no place to lay their heads, and no rights on the earth that this Christian system is bound to respect.

The same principles are at work right here, in free America. Land monopoly in America, is exceeding that of Europe; single individuals well nigh owning whole townships, and everybody that settles on their domain is more or less at their mercy. And by the enactment of the Christian Sabbath laws, and the most anti-Christian doctor-laws, are the liberties of the people being more and more curtailed. And when the Christian God gets into the constitution of the United States, we can bid farewell to Liberty: her lamp hung out to enlighten the world, will be darkened by the powers of Anti-Christ, falsely called Christian; and then it will be possible for Mother's prophecy to be fulfilled, and the powers of darkness to take another sip of the blood of the saints.

Is there no religion in warring against these powers of darkness? "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Visit them to reconcile them to their afflictions?

to tell them to endure them with Christian patience; for God, their loving Father, has brought those afflictions to bear upon them to prepare them for the mansions of glory in the unknown future, and in some unknown place? Did Jesus do so? He did teach them that, if they died in their sins, whither he went, thither they could not come. And most certainly did he keep himself unspotted from the world, the lust of the flesh, the lust of the eye, and the pride of life. These are the fundamental principles of the world; and to bear a faithful cross against these, and to minister justice, in love, is true religion, and the most acceptable worship. There is no place on all God's earth, where a Shaker family can exist in perfect safety, except under the infidel government of the United States. And there liberty will not be made certain, except by eternal vigilance; by constant warfare against the powers of oppression. The Gospel, in its purity, will not be maintained in souls upon this earth, except by eternal warfare against the powers of darkness in battles of shaking.

Jesus went about doing good; healing the sick, cleansing the lepers, and casting out devils; and after healing them, he told them to "go and sin no more;" showing plainly that their sickness was the result of sin, sin being the violation of law. Was Jesus not a hygienist, then, when he revealed to people the cause of their sickness, removed it, and instructed them what to do to keep their health? That, to me, was practical religion, that the common people could under-

stand; though practiced on the Sabbath and in the temple. There were those who watched Jesus, and made (to themselves) very weighty objections to his healing on their Sabbath. It is my faith that the spiritual power manifested by Jesus upon the bodies of the people, will be manifested in far greater perfection in the Church of Christ of the latter day; because it will work with the rational understanding; in union with hygiene, the science of health. Thus, "religion and science as one shall agree." It has often been said, in this house, that Jesus was a Shaker. He commanded his disciples to shake; and would he tell his followers to do what he had not done? I glory in the name, and mean ever to walk worthy of it; and if we, as a people, lose the gift of shaking, we will lose the power of God that saves from sin; and the god of this world, generative lust, will reign, in his pride, to the utter destruction of our spiritual life.

In my experience, I have seen those standing in the assembly of the saints, those who had never confessed their sins, talk of love; love to God, love to Christ, love to his people; that had no testimony against the flesh; and had it not in their hearts, but were bold to express with their tongues, to those whom they thought they could allure, to introduce generation into the Shaker Church, and among the saints of God, the virgin followers of the Lamb. Is it not "the abomination of desolation?"—the man of sin in the temple of God? And shall we all be dumb dogs that cannot bark, much less, bite? Nay, never. Let the tes-

timony roll, as thunder from Mount Zion, and let the lightnings play, and the battles of shaking be renewed; that every heart may be inspired with Mother's gift to hate the flesh vehemently. There are no expressions in the English language that are adequate to express the indignation of the holy spirit against the body-degrading, the soul-defiling, and the humanity-sinking element of fleshly lust. May God be revealed among us, as a consuming fire, to burn up the vile, filthy elements of the world! They cannot be reasoned with, any more than you can reason with a slimy serpent; nothing but the sword of the spirit and the holy fire of God will ever set the soul free from the bondage of the flesh. "Think not," said Jesus, "that I come to bring peace on earth"—to the generative life, with all its relationships; "I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother; and a man's foes shall be they of his own household." All the generative relation. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters; yea, and his own" (generative) "life also; he cannot be my disciple." Could anything be plainer, or the line of demarkation clearer, than is the testimony of Jesus? Nothing but the testimony of our blessed Mother Ann; which is more powerful, inasmuch as it enables men and women, *on this earth*, to live together, as brethren and sisters, in perfect purity, in a spiritual Community. Who, after having fought the battles of the

Lord, and gained the victory, are blessed with the peace of God; that peace and love, which the world cannot give, neither can it take away.

Mt. Lebanon, N. F.

ASSOCIATION.

ELIZABETH A. SEARS.

I THINK all who have arrived at the age of maturity, have realized the power and influence which our association with others has upon us. Not that we are always sure to imbibe the opinions or ideas of those with whom we converse, but let those whom we love, and delight to associate with, advocate that which our natural inclinations would lead us to desire, how soon we see the silent workings of their persuasion bearing upon our feelings, and leading us little by little, to embrace the same, or similar sentiments.

We read that, "As it is natural for sparks to fly upward, or water to run downward, so the heart of man is perverse, and inclineth to evil." Therefore I consider it much easier to lead the minds of others to seek ease and vain pleasure, than to inspire them with fortitude to pursue the rugged path of virtue and self-denial, which is unavoidably attended with crosses and trials. Then if we wish to do the greatest amount of good, and leave an example worthy of imitation, we should have our conversation of that high and elevated character, which will inspire all around us with respect and confidence for those noble principles which we are endeavoring to vindicate, both by word and work, in our daily lives.

In conversing with different individu-

als, what a contrast we sometimes observe, in the effect produced upon our feelings and emotions. When we associate with the refined and educated, who are adorned with true Christian grace, and stern integrity of purpose, we admire their cultivated bearing, and seem to be fascinated by their goodness and magnanimity; we long to dwell ever in the sunshine of such brightness, and drink forever from the celestial springs of pure unalloyed enjoyment, produced by the communion of kindred souls, and the expansion of mind into all that is lovely, pure and divine.

But if, on the contrary, circumstances oblige us to associate with the ignorant, selfish and unregenerate, we are disinterested and dissatisfied, perhaps despondent; for we feel that our better feelings are not appreciated, and we can derive no satisfaction from such communion. Again we meet with those who, with flattering smiles and winning words, insinuate that they possess unbounded love and friendship for us, while their hearts are busy to deceive and captivate the unguarded mind, by light and trifling conversation, implying by jesting remarks, that they do not believe in so much gravity, and sober reflection as many others do.

Thus it seems necessary in all cases to be guided and governed by an enlightened conscience, being ever watchful and careful that no false allurements may so absorb our love and interest, as to turn us aside from the high path of duty and safety. Considering the many advantages derived from good society, and the injurious effects produced by the opposite, let us choose our associates from the ranks of the pure and good, thus improving our own condition and endeavoring to benefit others by our efforts to enliven the hours of social conversation, with a cheerful, loving spirit.

Mt. Lebanon, N. F.

CAUSE AND EFFECT.

CHANCY DIBBLE.

A SPARK of Deity, divine,
In every intellect doth shine.
In meditation's calm review,
The conscience speaks in accents true,
And points us to a reckoning day,
Where righteous deeds alone bear sway.

Endeavors, efforts, motives, aims,
Will be the test of wisdom's claims.
Vice brings remorse and bitter gloom,
While virtue yields a sweet perfume.
Whichever element we breathe,
The impulse we in turn receive,
To correspond with our desire;
Vice leads lower, virtue higher.
The fruit we cultivate will grow,
In quality, just what we sow.

No power can righteousness impute
Or change the nature of the fruit.
If we our higher light obey,
There's purer joys along the way,
Given by unerring laws
To all who work in wisdom's cause.
For higher life the soul aspires,
A union with the angel choirs;
Step by step the race is run,
Until the victory is won.

By years of toil in virtues field
A rich increase our lives will yield
Of patience, wisdom, meekness, love,
As in these graces we improve.
Take courage toiling pilgrim, on,
The prize is sure to every one.
A sympathizing parent's care
Assists our progress, hears our prayer,
And will not, for true mercy's sake,
One contrite spirit e'er forsake.

Watervliet, N. Y.

THE value of any institution is to be measured by the truth it manifests, and the good it does. G. B. A.

WEST GLOUCESTER, NOV. 1889.

EDITOR OF THE MANIFESTO.

KIND ELDER:—We send you many thanks for taking us along with you on that delightful journey. We can go again and again as often as we read the graphic account from your diary in the Nov., MANIFESTO. How kind you were to let us hear from those good Brethren and Sisters whom you visited, that we love so well.

The Nov., MANIFESTO is very interesting to us. The music "Beautiful Shore" awakens memories of loved ones who have gone on before, and are now enjoying the grandeur and beauty of that heavenly home, while our homes here are so vividly described that we cannot but feel how good it is to be joined to all that is so lovely, pure and true.

And now I must own that the little lesson for the Bible Class is what has drawn me out to write you this letter. It will be very interesting to read the answers to the questions and I hope a goodly number of pupils will respond, and by so doing be a credit and honor to their kind teachers.

It seems to me good Elder Henry, while reading over these questions, that I would like to give you my ideas in regard to them although they may diverge greatly from the opinions of others.

1st Ans.—The two verses of Psalms, used as a prayer that to me are the sweetest and strongest are the 10th and 11th verses of the 84th Psalm. "For a day in Thy courts is better than a thousand, &c."

2nd.—Is there a more noble act of self-sacrifice recorded in the Old Testament than that made by Jephthah's

daughter, when she yielded herself so willingly, that her father might keep the rash vow he had made unto the Lord?

3rd.—As the opinion of an individual, I would say that the grandest character in the Old Testament is the Prophet Daniel. The purity of his life was very nearly like that of Jesus. He lived the angel, virgin life, approaching divinity. It seems that Joseph and Job were spotless characters, but they were upon the plane of nature.

4th.—The Book of Daniel is to me the most interesting book of the Old Testament, notwithstanding Robert Elsmere tells us it is a fraud. In the last chapter is the sweetest prophecy of all,—“Blessed is he that waiteth, and cometh to the thousand, three hundred and five, and thirty days.” Has that time come? and is Daniel now standing in his lot, at the end of the days?

5th.—Matt. 11th chapter, commencing at the 28th verse. “Come unto me all ye that labor and are heavy laden and I will give you rest,” and so on. “And ye shall find rest unto your souls,” with the conditions. What promise could be more comforting to the weary?

6th.—Proverbs 13th chapter, 6th and 7th verses, are two very wise Proverbs.

7th.—The 45th Psalm is most joyous. “My heart is inditing a good matter &c.”

In New Gloucester we have had an abundant crop of winter apples, very fair and free from defects. Many of these have been sold at a good price, but enough are stored, with other fruits and vegetables for future use. Thus we are prepared to enter the cold season, happy in the anticipation of all temporal needs supplied, while the loving companionship of good Brethren

and Sisters crowns the whole with joy unspeakable.

Home comforts are not the least of the many blessings bestowed upon us by our Heavenly Father and Mother.

Yours in love to our gospel relation everywhere. AURELIA G. MACE.

THE BELIEVERS OF INDIANA IN 1811.

LOUIS BASTING.

The Great Revival at Busro at the Community of Shakers. The Indian war. The Peace principles of the Believers. The kindness of Col. Boyd. The work of Gen. Wm. H. Harrison in favor of the Shakers.

THE great revival which in the first decade of the present century swept over the western country, extended to the extreme frontiers of the settlements. It struck in at Busro, on the Wabash river, and an energetic attempt was made to found a Community of Believers there. This revival had been plainly foretold by Mother Ann Lee; and as soon as tidings of its occurrence reached the Believers at Mt. Lebanon, they sent a number of Brethren and Sisters to act as missionaries, leaders and organizers to the regions of its activity. Issachar Bates, Archibald Meacham, and others, were allotted to the work at Busro. Upon their arrival there in the spring of 1811, they found 200 people there professing faith, and shortly afterwards 140 more came in. It was a great task to organize such a company into gospel order in the wilderness.

Houses had to be built; crops had

to be raised. In this latter labor they were so successful that while the surrounding district almost suffered a famine, the Believers had plenty and some to sell and give away. Then were preparations made to build a saw and grist-mill, and, writes Elder Issachar, "all things went on in a measure of peace and order, though with much tribulation on our part."

Then rumors of an Indian war broke out, and the Believers were charged with being at the bottom of it. The governor called out the militia to be ready to fight the Prophet who was determined for war. The Believers received notice every week to join the militia, which, of course, they refused to do. Then the whites declared that if the Indians did not kill the Shakers they would. About the middle of June a number of Indians arrived with a quantity of farming tools, principally hoes, to have them repaired at the smith-shop; whereupon the Believers wrote to the governor stating the case and asking for his counsel. He replied that no smith-work was to be done for them, but that they might be fed and should be treated kindly; which orders were punctually complied with. The Indians very sorrowfully declared that they had not so much as thought of war; here, they said, are our wives and children with us; we don't go to war so. About 200 of them staid near Busro for over three weeks, singing and dancing to the Great Spirit, behaving very peaceably, and "never took to the value of one cucumber without leave."

The governor of Indiana Territory was General Wm. Henry Harrison, the

grandfather of our present president; and to him President Madison had confided the control of all Indian affairs. The head chief of the tribes was Tecumseh, a very able and ambitious man. Him the governor summoned to appear at Vincennes and explain his conduct. Accordingly he appeared there with a large party of his followers, proud, defiant, but still professing peaceable intentions. So the council broke up with no good results and deep distrust on both sides; an out-break of hostilities was expected at any moment, and the people left their farms and moved into forts and towns. While all this excitement was at its height the fever broke out among the Believers, as many as 50 being taken at one time. Elder Issachar among them, who for two weeks was unable to leave his room. The Wabash country has always, even up to the present day, borne an evil reputation for malarial diseases. The soil is of very great fertility, but subject to frequent inundations; its very richness is a source of danger. To add to their troubles, while the fever-epidemic was at its worst, the Pottorvattonnies stole the mill-team one night. This team consisted of four of the best horses set apart to help in building the mill, and the Brethren were not willing to submit quietly to the loss; nothing would satisfy them but to follow the thieves. So two of them, Abraham and James, with Capt. Robbins, a friendly world's man, set out in pursuit. They followed the marauders about ninety miles, overtook them and secured the horses without resistance and turned homewards; then the Indians in their turn pursued

them, ran them about ten miles, and not only re-took the four stolen horses but also the three they had been riding on. About a week afterwards the poor Brethren and the captain arrived home on foot and in a doleful condition; but the Elders rejoiced that they had returned in safety and had obeyed the counsel given them, which was, *not to fight*. A compensating feature of this episode was that it opened the eyes of their neighbors, as it showed that the Believers had no secret understanding with the Indians, but were as much exposed to suffer loss at their hands as anybody else.

But there was much confusion; what with sickness, the Indian difficulties, the hardships of pioneer life, and the steady accumulation of fines for non-attendance of military duty, the Elders had hard work to keep the spirit of the people up.

On the 17th. of September the army began to assemble at Busro. A company of cavalry and two of infantry were quartered right among the Believers. The commissary used the Elders' shop for a store-house, and the door-yard for a slaughter-yard.

"Here it was, drums and fifes, blood and whiskey, alas! alas! Here they staid waiting for the other troops to come on; they had their washing, baking and some lodging, and all the forage for their horses among us; though they paid for it and behaved civil towards the Believers, yet alas! alas!"

But now, while the war-excitement and confusion was at its height, "the kind hand of God in his providence was stretched out a little to help us." For five hundred regulars from New

England, under Colonel Boyd, from Boston, arrived, and these people testified that they were acquainted with the Believers at the eastward and that they were good people. Col. Boyd bore a public testimony at Vincennes and elsewhere that "the Shakers at the East were the best people on the earth." "This," wrote Elder Issachar, "blunted the edge of every weapon formed against us; Col. Boyd appeared as glad to see us as though we were his natural kin." There was also a Col. Davis, from Kentucky, who commanded the cavalry; he being acquainted with the Believers at Pleasant Hill, was very friendly, and, because he was a lawyer, the Brethren told him their difficulties in regard to military service and asked him for his advice. The governor had arrived on the 26th. and at 12 o'clock on that day all the drafted Brethren were ordered to report for duty. According to Col. Davis' counsel the leading Brethren called upon the governor and told him what they could and what they could not do. The governor replied that he knew their faith and that the matter might rest till he returned from his expedition, and that he would assist them in forming a petition to the assembly for release. This being settled the Believers continued their kindness to the army, and the army were all very friendly, and much applauded them for their kindness. On the 28th. the army started on their march northward, leaving their sick with the Believers, and they "had news and company a plenty every day, such as it was."

On the 5th. of November 1811 the army was attacked at 4 o'clock in the

morning and the famous battle of Tippecanoe was fought; the Indians were completely routed, the Prophet's town and all that was in it, including 5,000 bushels of corn, was burned, and the army returned to Vincennes. Among the killed was Colonel Davis, honorably mentioned before.

During all this distressing period of confusion and constant sickness, the building of the mill and other business was steadily prosecuted. We can well understand the feelings of Elder Issachar when he writes: "These were trying times with us and we had use for all the wisdom and patience we had; and we labored faithfully to dispel the darkness and despondency among the people. My health is not very good, probably in consequence of having to travel seven miles every day to and from my work at the mill, sometimes in mud and water up to my knees; but my faith is Everlasting and I mean to keep it."

The years rolled on; the ever present malignant fever of the Wabash at last compelled the Believers to abandon Busro and settle in Ohio and Kentucky; General Harrison defeated the English army in Canada and brought his administration to a successful close. He retired to Ohio and was elected a member of legislature, and when, in 1821, the Believers who were still harassed by annual fines for non-compliance with military duty, presented a petition to be permitted that instead of drilling three days in the year they might work the same number of days on the highway, he made four able speeches in favor of said petition, and it was largely due to his influence that it was granted.

General Harrison was a great man in his sphere of action, a successful warrior, and his greatness of mind led him to esteem, respect and assist those who from religious principle would not fight for any cause.

West Pittsfield, Mass.

THE NEW YEAR.

MARIA WITHAM.

THE new year is the awakening of promise, the revealment of the future. May it teach us lessons of endurance, of fortitude, of thankfulness. We would have the new year redolent with praise, not from the lips only; from the heart may sincere longings of our spiritual needs be awakened. Willing to lay *all* upon the shrine and altar of devotion to the cause of Truth.

The new year is the period for new beginnings, higher aspirations, and good resolutions, when the brand of the interpreter of human thought is thrown, kindling the fire of examination and self-criticism upon each and every one, and there lay before God an acceptable offering. Now may we plant the seed that is imperishable. The treasures of earth soon pass away; and its glitter will vanish. Every word becomes valuable, if we would make earth the gateway of heaven, and do good to all around us; we will make the new year bring happiness and peace to our homes and associates.

Enfield, Conn.

SELF-DENIAL will develop Christian fortitude and give energy and growth to the soul.

M. J. T.

EVENING MEDITATIONS.

OLIVER C. HAMPTON.

It is not in Heaven that thou shouldst say "Who shall go up for us to Heaven and bring it unto us that we may hear it and do it?"

Neither is it beyond the sea that thou shouldst say "Who shall go over the sea for us and bring it unto us that we may hear it and do it?" "But the word is very nigh thee in thy mouth and in thy heart." Deut. xxx., 12, 13, 14.

Neither shall ye say, Lo here, or Lo there, for behold the Kingdom of God is within you. Luke, xvii., 21.

For the kingdom of God is not meat and drink but righteousness and peace, and joy in the Holy Ghost. Romans, xiv., 17.

THERE is a place in spirits all,
Where discontentment never strays,
Where blight and mildew never fall,
Nor lurid lightning ever plays.
Where sad forebodings never brood,
Where fear and sorrow never strayed,
Where all negations of the good,
Are sent to their infernal shade.

There death and sickness are no more,
There only health and peace abound,
There consolation opes her door
And strews contentment all around.
O where? that bright and rosy land,
I seek so oft when griefs beset;
Which all the powers at my command,
But dimly have discovered yet.

Yet something says it is in me,
That Kingdom of Eternal bliss,
Where cloudless comfort I may see,
Not more in worlds above than this.
This Beulah—bright sequestered land.
I'd give all gold of Earth to find,
And build no more upon the sand
By dead negations undermined.

And yet my Ego is the realm,
Where I must find this glorious land;
Where God Himself sits at the helm,
And moves my fate at his command.

At-one-ment is the magic Word
Which was with God and which was God;
Which dwells in flesh as Christ the Lord,
Who made and moves Creation broad.

Inmost Divine of all we are;
Is both his kingdom and his throne
The silent halcyon region where
I and my Father dear are one.
Free from all fear—disease—despair,
Would I in perfect safety dwell,
No more the agonies to share,
Of Nature's rudimental Hell.

I must within—yield all to Christ,
Who dwelleth in my inmost now,
Where his creative word is voic'd
And to that word in silence bow.
In peaceful silence listen long
Say inwardly "Thy will be done;"
Then shortly I will sing the song
Of endless peace and rest begun.

But tho' Intelligence may see
And recognize this Heaven sublime;
Yet this alone can never free
My spirit from the throes of time.
Sweet Love and Wisdom must combine,
That Heaven within to realize;
Self-abnegation must refine,
And peace to friend and foe must rise.

And sacrifice of self each hour,
And sympathy for sufferings all;
On friend and foe with grace and pow'r,
The peace and love of Christ must fall.
Then shall all pain and sorrow cease,
Then shall my darkness turn to day;
That inmost realm of boundless peace
Shall be my health and rest for aye.

O word of everlasting Love
And Wisdom,—wake within me now;
At-one-ment with my God above,
To reach, in mercy teach me how.
To find that pearly gate of bliss,
All earthly good I now lay down.
Nor wait for other worlds than this,
To gain that one immortal crown.

Union Village, O.

WHEN we see lacks in others of various
ages, let us consider what were ours at those
periods of life.—M. W.

THE MANIFESTO.

JANUARY, 1890.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY, MER. CO., N. H.

TERMS.

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" " six months, " "	.40
Send for sample copy, free.	

Editorial.

1890.

WITH the present number of the MANIFESTO we are privileged to enter upon a new volume. It is with surprising rapidity that the last twelve months have whirled forever from our sight, and the morning of a new year has so pleasantly dawned upon us. To keep pace with life, means life, as its revelations in the natural and spiritual world are ever forcing themselves upon us for recognition. Those who through ignorance or carelessness permit these revelations to pass unnoticed, must as a result consequent on such a course, be left in the rear, or in the dark.

The MANIFESTO professes to abide

in the light of life and to teach,—that to the increase and government of Christ's Kingdom there can be no end. Our writers and readers must not lose sight of this very essential point, upon which depends so much of our temporal and spiritual success. This we imperatively need, and indeed must have from day to day and then it must be of such a character that all who know us may be assured of the fact, that our religious life leads us into one of practical righteousness. This is the life work of the church of Christ upon the earth.

To all the dear friends who have kept us company in the past, we extend a cordial invitation to remain with us on the journey through another year. To those who have contributed to the columns of our little paper, we feel much indebted and anxiously hope that their interest and zeal may never grow less. As the gospel work increases in light and as greater confidence becomes established in the mind, we shall grow more and more into the inspirational life that comes from God, out of heaven, and be better able to present the same to our many interested readers.

We know quite well that the circulation of our little paper is not so extended as we might wish, and when contrasted with the tens of thousands of papers that are flooding the land, it can be, only, as was the drop of water in the bucket. Although

so small and trifling we trust that its influence for good may be fully appreciated, as the one drop of water, under some circumstances may be of great value.

We console ourselves, however, that our little paper, in its advocacy of a good and virtuous cause may be of pre-eminent worth to many of its readers. To know that we are doing the best we can under the circumstances, is far better than to accept a careless and luke-warm spirit, which neither anticipates nor works out any system of discipline for the benefit of man.

Our order came into existence through deep and earnest prayer, through the practice of daily self-denial and through faithfulness in every temporal and spiritual duty. Its prosperity depends upon the maintenance of the same care and faithfulness and in the efforts which may be made for its perpetuity and increase. All this must be accomplished in the simplicity which is characteristic of the testimony of Jesus, in his lessons of gospel love.

"Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven." That is, confiding, easy to be entreated, and with love one for another. These lessons are to be repeated from month to month and from year to year, so long as unrighteousness is known or a circle of selfishness remains among men. In this we have the fellowship of the

prophet who in his sacred mission had learned that to establish an interest in the things of God, it must be line upon line and precept upon precept.

It is highly important at the opening of a new year that a careful review should be taken of the past, and everything done that is consistent to make the present and future more creditable to ourselves, to our Community and more to the glory of our God. Important lessons should have been learned by the things that we have suffered or experienced, that a more clearly defined chart may be executed for the safe conduct of every pilgrim that takes upon himself the cross of Christ.

If our social and secular home upon the earth is to be the representation of a home in the "new earth" wherein dwelleth righteousness and peace," and the light and love of our religious fraternity is to be as are the "new heavens," conformable to the will of God, and where holiness or consecration shall be written upon the heart, and upon every article that has been received into this new kingdom of God, then the incoming year may be to us as the valued field in which was found the precious pearl, or as the life of Christ in which is hidden the beautiful treasures of wisdom and knowledge. Treasures which God will award to those who diligently seek Him, and over which the world can have no control.

ARTICLES published in the MANIFESTO must be referred to the authors for any explanation that may be required. New views and good views may be both pleasant and profitable. Theological notions are of far less value than religion or practical righteousness, and in order to be saved from the sins of the world one must live a life consecrated to God and to his people.

☞ Through the kindness of a friend we are able to distribute several copies of the MANIFESTO, gratuitously. Any person, not able to pay the subscription price, can have the paper sent to them FREE by forwarding to us their address on a postal.

☞ Please write the articles that are intended for publication on sheets of NOTE SIZE, 5x8 inches, and much oblige the printers of the MANIFESTO.

☞ Our Post Office address has been changed to East Canterbury, Mer. Co., N. H.

MT. LEBANON, N. Y.

HENRY C. BLINN, DEAR BROTHER:—After two years among Believers, I have come to the conclusion that Mother Ann Lee is all that she claimed to be. I believe that she saw into the future. I believe there is an element among Believers that will carry them on to victory, down through the ages.

CHARLES CARTER.

NOTES ABOUT HOME.

MT. LEBANON, N. Y.

Nov. 1889.

BELOVED ELDER ABRAHAM:—I have been engaged with three hands to assist, in trimming one thousand apple trees. Quite a job you will say. I got pretty tired so that I did not walk or write very straight. We have one orchard of five hundred trees, and one of fifty trees finished. I have come to the conclusion after fifty years experience in trimming trees, that the best time is as soon as the tree has been harvested of its fruit. Then the whole system of roots is set to work to prepare buds for the next year's crop. No time nor energy is wasted and the wounds will heal with nothing put on them, better than at any other season.

I can show when trimming has been done at different times, and the wounds show for themselves. They vary from a nice, clean wound, healing kindly, to a black, poisonous wound and the black running down the limb, unsightly. Of course the state of the tree has its effect, whether it be stagnant or thrifty.

F. W. E.

WATERVLIET, N. Y.

OUR business in the manufacture of shirts, promises to be a success. We trust that our expenses this winter will not be so large as at a former date. It is a pleasant employment, and the Sisters, generally, enjoy the order of work.

ENFIELD, CONN.

WE are hastening to get ready for winter, by banking and closing our buildings. Cold weather may overtake us before quite prepared, though at present it is moderate. The water from the drinking-trough into the horse barn has rotted the sill, and in consequence, a new sill has been put in which involved refitting the whole side of the barn. Grain is threshed, and a good yield. Corn is excellent and all husked; the fodder will be in the barn the coming week. Root crops are all harvested. More than twenty acres of land are being fitted for sowing down just before the ground freezes; this method insures a good catch, although weeds often

come in the first season: a liberal amount of large red clover seed will be sowed on the same land on the last snow of next March. We could use two weeks of open weather yet to finish our fall work. Many improvements could be made were time and opportunity available. M. WITHAM.

We do not need to go to Egypt to buy corn. Our Cooley Creamer, with submerged cans is a success. Sixty-five hundred pounds of butter were made the past year. It is the amount of butter which a herd of cows produces in a year that determines their value, not what they have done in a week or a month. Corn alone, in any of its forms, is not a fit, exclusive food for cows. It is too heating, and lacks in milk-making material, which should be supplied in the form of wheat, bran, shorts, screenings or the like.

When hens are exposed to cold storms, *roup* is apt to put in an appearance suddenly. To prevent this, close the doors and ventilators, as a sufficient amount of cold air will enter from other sources to afford a supply for the fowls.

Belmont and May King strawberry plants are large and vigorous, and give promise of plenty of fruit next season. Young currant bushes are looking well. Plenty of potash is needed by most fruits. Fall manuring is good for all small fruits. D. ORCUTT.

Harvard, Mass.

WE visited the building where the herbs are pressed. They dry and put up in tasteful papers and boxes, a great variety for the Boston Market.—*From the Visitors of last Summer.*

Elder Elijah Myrick has been dangerously sick with neuralgia of the heart.

Canterbury, N. H.

Dec. 15. We find, very much to our pleasure, that several of the Brethren have been engaged in trimming and otherwise caring for the fruit trees, and from this we shall anticipate a more bountiful harvest for the incoming year. This season we have harvested about a thousand bushels of apples, and eight hundred bushels are secured for use during the winter. Having so valu-

able an article for food, and so easy of cultivation, it would seem that more direct care should be given to its cultivation. To this harvest we would also add the amount of some one hundred bushels of pears.

Our farmers brought in seven hundred bushels of nice potatoes.

The past season some 350 tons of hay were stored away in the barns.

The Post Office address of this place having been changed, it is now; East Canterbury, Mer. Co., N. H.

Enfield, N. H.

THE Sisters are busy, as usual, making custom shirts for Hewins & Hollis of Boston. They have their work rooms in the fourth story of the large Stone Dwelling. From this height they have a very picturesque view of the surrounding scenery. The garments are made mostly by hand-sewing, although they have several Wheeler & Wilson machines which may be used as occasion requires. The Sisters average about six dozen shirts per month. Another company are employed in the manufacture of "Sweaters," (a heavy knit shirt,) and of late have been quite busy.

Groveland, N. Y.

Dec. 6. 1889. On the 20th of last month Br. Hamilton DeGraw made a very agreeable visit at the Watervliet Society, in N. Y. We were very much pleased to hear from the friends of that place, and thrice glad to hear from them through a living witness. His call there was made doubly interesting by meeting with the Central Ministry who were with them at the time.

The Society here is in favor of a "village improvement board," and conclude it will prove to be the best board we have known for many years.

Since Br. Daniel Offord, has offered, we see,

A plan for improving our Homes, we agree That "traipsing thro' mud," thro' bushes and briers, Consumes useful time, while patience expires.

But "cast up a highway with stones gathered out," 'Twill add to the beauty of Home, there's no doubt. Another blest feature, 'twill lighten life's cares, For then we'll have less of the sowing of tares.

We are having a few days of warm, sunny weather and some are improving the time to the best advantage possible, by trimming the shade trees of which we are blest with almost an unknown quantity.

Farmers finished harvesting beets, Oct. 22, of which we have twenty-three tons, all raised from one and one-eighth acre. (This beats all.)

The threshing of wheat was completed November 18, and by Scripture measure, we now count 2074 bushels. Surely the sowers of good seed shall reap a rich reward.

G. D. G.

The Bible Class.

ANSWERS to Bible Question No 2, published in DEC. MANIFESTO.

2. Which is the most noble act of self-sacrifice mentioned in the Old Testament, and why?

Number of writers from Canterbury, N. H., 23: Mt. Lebanon, N. Y., 14: Enfield, Conn., 10: Hancock, Mass., 6: Enfield, N. H., 6: Groveland and Gloucester, 1 each.

Abraham's sacrifice, mentioned in Gen. xxii., has 37.

Why? Because at the call of God, he was willing to sacrifice his dearly beloved son.

Because it required a great deal of faith and trust in God to sacrifice his son through whom so many promises were to be fulfilled.

David spared the life of Saul, and this is thought to be the most noble act of self-sacrifice, by 10.

Because David resisted the temptation to take King Saul's life. Although having two opportunities, David would not take revenge.

The course pursued by Jonathan toward David is considered the most noble act of self-sacrifice, by 8.

Because when Jonathan endangered his own life to save that of his friend David, who was to be the Lord's Anointed, we think that the most noble act of self-sacrifice mentioned in the Old Testament.

Because the act was purely voluntary on the part of Jonathan, and not in obedience to

any command from the Lord which would have made the sacrifice easier, as in the case of Abraham, Moses and others who readily obeyed the word of the Lord. M. L. W.

The sacrifice of Jephthah's Daughter has 6

The trial of the two mothers before Solomon, has 2.

The kindness of Esau to Jacob has 2.

The forgiveness of Joseph on meeting his brethren, has 1.

BIBLE QUESTION. No. 3.

Who is the grandest character in the Old Testament and why?

GOVERNMENT OF THE TONGUE.

EMMA B. KING.

A BEAUTIFUL text to illustrate the necessity of governing the tongue is found in the 34th. Psalm, 13. "Keep thy tongue from evil and thy lips from speaking guile." St. James describes the tongue as "an unruly evil, full of deadly poison." Blest as we are with the gift of language, it is quite necessary that we have a restriction over the words that fall from the lips. One sentence spoken, opens the avenue to many thoughts in regard to the character of the speaker. The tongue has the power to utter sentiments of love, purity and kindness which may fall like healing balm upon some suffering soul or it has the power to utter words of sarcasm, slander and hatred which may pain the soul of the hearer. Such words sting, O, so bitterly. How essential, that we cultivate the tongue to speak only good words.

We further read in the Epistle of James, "If any man offend not in word the same is a perfect man, and able also to bridle the whole body." The idea which this text conveys is that the tongue is the most difficult member of the body to control, and whoever can do this can govern all the other members as well as all the faculties of the mind.

An incident is related of Pambos, an illiterate saint which shows what a lesson it is to govern the tongue. Being unable to read he went to some one to learn a Psalm. Hav-

ing learned the verse, "I will take heed to my ways lest I sin with my tongue." He immediately went away, saying, it is enough if it is practically gained. When asked many years after, why he did not go and learn another verse, he answered, "I have never been fully able to master this one." He had proved that "the tongue is a fire, a world of iniquity."

How many heartaches have been caused by evil speaking, and how much good the tongue has done. The beautiful expressions and the inexhaustible amount of benefit which has been wrought by the tongue could never be written or spoken. We cannot cast all the reproach upon the tongue for the mind controls it, and "He that ruleth his own spirit is greater than he that taketh a city." "Doth a fountain send forth at the same place sweet water and bitter?" If the fountain is kept pure, all the streams will be like unto it.

Canterbury, N. H.

KIND WORDS.

Mt. Lebanon, N. Y., Aug. 1889.

BELoved ELDER HENRY:—As regards our little publication, **THE MANIFESTO**, it is to us a welcome visitor; but visitor is not the right name; it is our monthly COMPANION. When it comes laden with sweet music it starts anew within us, our spring of joy.

Your Brother,

DANIEL OFFORD.

ENFIELD, CONN., Aug. 1889.

DEAR EDITOR:—I feel interested in our beautiful **MANIFESTO**, and would here express my thanks for the blessing it brings to us. Who can read its pages and not feel emotions of gratitude for the truths it conveys?

MARIA WITHAM.

WATERVLIET, O., Aug. 1889.

BELoved ELDER HENRY:—Your kind note of the 12th. came duly to hand. We are very busy at this time. The Brethren and Sisters who are coming to live with us, will be given a hearty welcome to all that we possess. We are one family, heirs to one gospel privilege. This is the greatest blessing

that could be offered to poor man in the flesh, and O, how little appreciated. "Darkness covereth the earth and gross darkness the minds of the people." There seems to be but very little awakening, in the land, for the true light of God. My prayer, is that God's work may be hastened, and that honest souls may enter the gospel work.

Your Brother,

STEPHEN W. RALL.

ENFIELD, CONN., AUG. 1889.

BELoved ELDER HENRY:—Our everlasting love and prayers for the success of **THE MANIFESTO**, and all other efforts for good.

Your Brother,

GEORGE WILCOX.

Juvenile.

ENFIELD, CONN., 1889.

DEAR CHILDREN:—Golden opportunities are often not valued until they are gone. How many and varied are your opportunities. Opportunities for spiritual improvement meet you on every hand. Lose none of them, but be on the watch to appropriate whatever will tend to your heavenward advancement.

But opportunities are not afforded you for self-improvement only. The occasions when the helping hand may be extended or the kind word in season spoken, how often they come to you. How much good you can do by trying to improve every opportunity, whether great or small. There are daily opportunities of doing good or ill, of giving pleasure or pain to others; of lightening the cares and trials of those around you by little kindnesses, or making yourselves unhappy by an opposite course. If selfishness rules your hearts, you will lose the happiness you might otherwise gain, besides neglecting many duties. For selfish souls cannot grow and expand, nor feel the blessedness of that holy love and communion which spiritual beings enjoy. The love of self is misery. Your opportunities always lie before, not behind you, and God's promises of love and help are sure and many. The duties and

opportunities of the present are yours *now*. Do not be blind to them. To-day is yours—only to-day. The wasted opportunity comes not back. To-morrow is not yours, and if you lose this opportunity what assurance have you that you will have another? Opportunities well improved bring eternal gain to the spirit.

Life is made of little duties, little opportunities; all attainment is reached step by step, and the way lies "through the sunshine and the storm." Beware of saying "Oh! that is such a trifle it is not worth doing," for that is an error which has kept thousands from doing half the good they might to their fellow-creatures. It is usually safe or right to follow the promptings of the heart, when it bids you to offer a kindness or a helping hand to another, however small a matter it may be.

Your Brother,
DANIEL ORCUTT.

MOTHER ANN LEE.

MOTHER ANN LEE came from Manchester, England. She was the mother of all the Shaker Societies. She was a very good woman. She said to the children, "O my little ones you should obey your teachers. On the Sabbath day you should not do any work that is not necessary. You should not play with sharp tools." *Gertrude E. Curtis. 8 yrs old.*

PRUDENCE.

God teaches us to be prudent which means saving. We should not waste any food, not even the cores of apples but they should be given to the creatures. When we sweep a room we should save all the pins, needles, and bits of thread. My teacher told me that those that save are rich and those that waste are poor. *Lou Leonard. 8 yrs. old.*

MT. LEBANON., Oct. 1889.

DEAR ELDER HENRY:—Last Winter Brother Orren gave me one of your little "Dew Drop" books, which you printed thirty-seven years ago. I have read much in it, and like it very much. I was going to write to you about

it, but when I saw you were coming here I thought I would tell you what I like in it best. I have not seen you only a few minutes, so thought I would write to you. The verse for my birthday is very pretty. It says "By your works and deportment, all that know you will form a judgment of what you are."

For your birthday it says, "Cultivation is as essential for the mind, as food for the body." The funniest verse is, "You may shine, but take care not to scorch." I was so glad that you could come to the Bible class last evening, and that our class could sit up late and come too. I hope you will come again, soon.

From your little girl

Eva St. Clare. 7 yrs. old.

"THEY SAY."

"THEY say"—Ah! well, suppose they do: But can they prove the story true?

Suspicion may arise from naught

But malice, envy, want of thought;

Why count yourself among the "they"

Who whisper what they dare not say?

"They say"—But why the tale rehearse,

And help to make the matter worse?

No good can possibly accrue

From telling what may be untrue;

And is it not a nobler plan

To speak of all the best you can?

"They say"—Well, if it should be so,

Why need you tell the tale of woe;

Will it the bitter wrong redress,

Or make one pang of sorrow less?

Will it the erring one restore,

Henceforth to go and sin no more?

"They say"—O! pause and look within,

See how your heart inclines to sin;

Watch! lest in dark temptation's hour,

You, too, should sink beneath its power:

Pity the frail—weep o'er their fall,

But speak of good or not at all.—*Selected.*

To kill pain and drive off dull cares, think and do for some one beside yourself.

'Tis joy to feel you gladden those

Who need your daily cheer,—

And better far, than seek repose

Alone in selfish care.—*M. W.*

THE GOOD SAMARITAN.

"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."—Matt. xxv., 40.

CANTERBURY, N. H.

I will walk with you, when the shad-ows fall, When err-ing steps ye

would re-call, When seem-ing-ly ye are by all Earth-ly friends for-got-ten.

The Priest and Le-vite may pass by, And leave the wound-d one

to die; The good Samar-i-tan com-ing nigh Brings mercy and for-bear-ance.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for December has portraits of several notable people of to-day, and interesting articles illustrative of their life and character. Thomas C. Mendenhall, the President of the American Association of Science; Mrs. M. E. H. G. Dow, ex-president of a Railroad in Dover, N. H. George M. Pullman, the originator of the Pullman Palace Car. Many other articles of valuable information may be found in this number. The department of Science of Health has an excellent article on Temperance and Reform and is well worth a careful study. Fowler & Wells Co., 775 Broadway, N. Y.

THE PHILADELPHIA MUSICAL JOURNAL for December has a portrait of Addie Reed Fleming, the contralto Soloist; of Emma Juch, who has in possession that even quality of voice, which, combined with bird-like execution, intelligent phrasing and charming manners contributes to her popularity; of Marie Halton and of Pauline Hall. Open Questions will be studied with interest by the readers of the Journal, as it is to be a free discussion of subjects of great importance to musicians. Other valuable contributions will be found in the number for December.

Gould & Woolley, 1416 Chestnut St., Philadelphia, Pa.

HALL'S JOURNAL OF HEALTH for December. Looking Forward; The Chapin Home; Fingers before Forks; Proper Food for Consumptives; Psychism; Christian Science; Child Whipping; A Cold and its Treatment; Measles; Whither are we drifting; A Drop of Water; etc., etc.

Office 206 Broadway, N. Y.

THE SCHOOL BULLETIN is an educational Journal published at Syracuse, N. Y., by C. W. Bardeen. In it will be found a large amount of interesting and useful information for those who teach, and no less for those interested in teaching. \$1. pr. year.

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WONDERFUL ADVANCE has been made in Calendar making of late years, and the enterprising proprietors of Hood's Sarsaparilla seem to have completely mastered the business. For their calendar for 1890 is so beautiful in conception and general effect as to be almost beyond improvement. Fourteen colors were used by the lithographer in producing the beautiful head, the flesh tints being simply exquisite. To be appreciated this Calendar must be seen. Ask for Hood's Calendar and Hood's Holiday Herald at your druggist's, or send 6 cents in stamps to C. I. Hood & Co., Lowell, Mass.

Deaths.

Jane Wing, at South Union, Ky., Nov. 20, 1889. Age 82 yrs. 4 mo. and 13 days.

Sister Jane came to this Society in 1811.

Another veteran now has gone
From earth to her eternal home,
The clay we place beneath the sod,
The spirit "Wings" its way to God.
H. L. E.

Abigail Bennett, at Enfield, Conn., Nov. 20, 1889. Age 82 yrs. and 8 mo.

Thy labors are ended, thy spirit set free,
And the welcome of angels is now heard by thee;
For a true child of Mother has joined the bright
throne.

To swell in sweet praises the eternal song.
M. Witham.

Eliza Nelson, at North Family, Pleasant Hill, Ky., Nov. 29, 1889. Age 71 yrs.

Catherine Sauerborn at Watervliet, O. Dec. 2, 1889. Age 63 yrs.

Sister Catherine was a faithful and devoted member for twenty-seven years. S. S. M.

Lavina Rollins of Center Family, at Union Village, O., Dec. 2, 1889. Age 83 yrs. 11 mo. and 23 days.

Sister Lavina has been a faithful and worthy member of the Society since early childhood.

C. C.

Eldress Nancy E. Moore at South Union, Ky., Dec. 5, 1889. Age 82 yrs. 4 mo. and 5 days. Eldress Nancy came into the Society on the 11th. of Nov. 1811, and has been a faithful soul ever since.

She leaves the earth for heaven above,
Where saints and angels dwell in love.

H. L. E.

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